



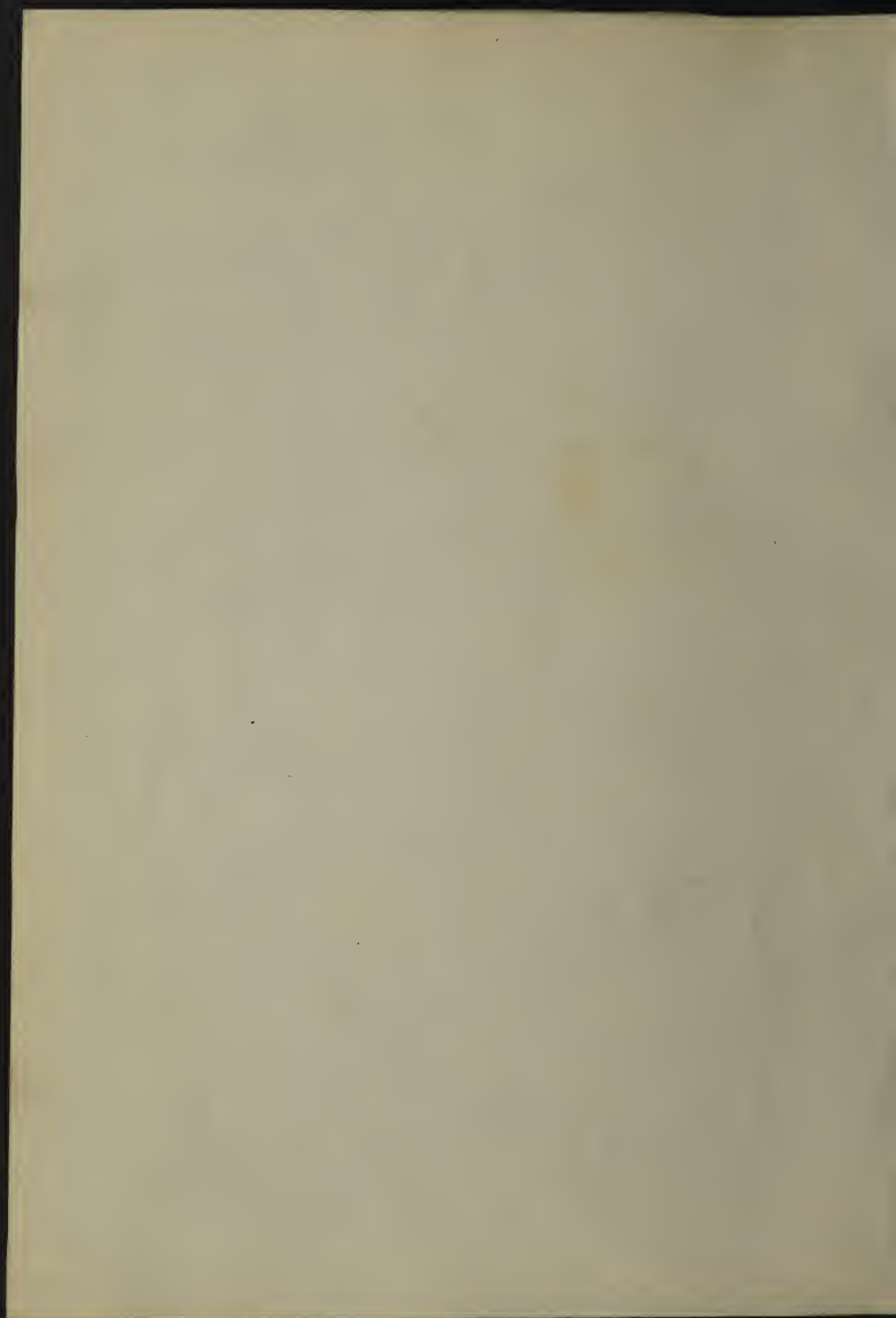




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By Edward Reynolds, Bp of Norwich



Die Jovis 8° Novembris, 1666.

O Rdered by the Lords Spiritual and
Temporal in Parliament assem-
bled, That the Thanks of this
House be given to the Lord Bishop of Nor-
wich, for his pains in the Service he per-
formed in preaching a Sermon before the
P E E R S in the Abby Church at West-
minster yesterday, being the Monthly day
appointed by His Majesty for Fasting and
Humiliation in regard of the Pestilence; and
that his Lordship be, and is hereby desired to
Print and Publish his said Sermon.

Jo. BROWNE Cleric.
Parliamentorum.

A
S E R M O N
Preached before the
P E E R S,
IN THE
Abby Church
A T
WESTMINSTER,
November 7. 1666.

Being a Day of Solemn Humiliation
for the Continuing Pestilence.

BY
Edward Lord Bishop of Norwich.

L O N D O N,
Printed by *Tho. Ratcliffe* for *John Durham*,
and are to be sold by *Edward Thomas*, at the
Adam and Eve in *Little Brittain*. 1666.

S R R M O N

P E R S

Abby Church

WELLS

WELLS



WELLS

WELLS

(1)

A

S E R M O N

Preached before the

P E E R S,

IN THE

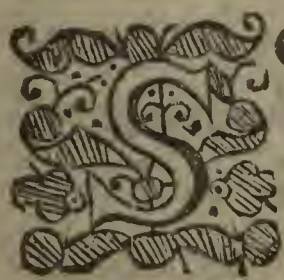
A B B Y C H U R C H

at *Westminster*, Novemb. 7. 1666.

Being a Day of Solemn Humiliation
for the Continuing *Pestilence*.

P H I L I P. 4. 5.

*Let your Moderation be known unto all Men.
The Lord is at hand.*



Some Graces are primary, radical and fundamental, which having their proper termination in God and Christ, are therefore, as to their formal and immediate beauty, Invisible to any eye, but his who searcheth the Heart and tryeth the Reins. So

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our Repentance is said to be towards God, and Faith towards our Lord Jesus Christ, Acts 20. 21. our Faith and Hope is said to be in God, 1 Pct. 1. 21. As the Root, though the principal Seat of Life in the Tree, is underground unseen, but the fruits flowing from that Life are visible; or, as the Orator saith of a goodly Structure, *fastigia spectantur, latent fundamenta*; So the most primitive and vital Graces are in themselves known onely to God, and to the Heart which enjoyes them; but in and by their fruits they may, and must be known unto men. By our Works we must shew our Faith, Jam. 2. 18. Act. 19. 18. Works, I mean, of transient Charity, which properly terminate upon others, without us; In which respect our Saviour, though he forbid us to do our Works to be seen of men, in a way of Ostentation, Matth. 6. 1. 6. 16. -- 18. yet he commandeth us to let our Light shine before men, in a way of Edification, and to God's Glory, Matth. 5. 16. and in order to the Same End, the Apostle here requireth us to let our Moderation be known unto all men.

The words contain, a serious and weigh-

ty Doctrines, *ὁ ἀγὼς ἐγγύς*. The Lord is near; and a Christian duty from thence inferred, Let your Moderation be known unto All Men; or an Exhortation to the Exercise of a Special Grace, and a most Solemn Argument, because, *The Lord is at hand*. In the Exhortation is observable, 1. The virtue itself required, express'd by the Concrete for the Abstract, not without an Emphasis, as I take it. Sometimes we finde a Concrete Superlative express'd by an Abstract, *Jer. 50. 31. Behold I am against thee O Pride*, that is, O thou most proud: and here an Extensive Abstract expressed by a Concrete, as if he should have said, Let your Tongue, your Hand, your whole Conversation shew forth to all men, upon all occasions, this excellent and most amiable Grace. 2. The Peculiarity or Characteristical difference of this virtue intimated in the word *ὑμῶν*, not a bare Philosophical, but a Christian moderation, such as becomes Believers. 3. The Conspicuousness thereof, *γινώσκητω*, let it be really upon all occasions manifested, for the Honour of Christ, and Credit of Religion.

4. The *Impartiality* of it, It must be manifested to *all men*; not onely unto good men, but unto the froward, that the mouths of Adversaries may be stopped, their Prejudices refuted, their Enmities broken, and they won by the meek and humble Conversation of Believers to the obedience of the Gospel.

In the Argument unto this Duty, it is considerable, how many wayes the Lord is near unto his Servants, for their encouragement in so difficult and excellent a Duty; near, *ad Auxilium*, to Help them; near, *ad Solatium*, to Comfort them; near, *ad Judicium*, to Reward them; near, *per Inhabitantem Gratiā*, to direct and enable them; near, *per Exauditionis Clementiam*, to Hear and Answer them; near, *per Providentiæ æconomiam*, to Support and Protect them.

1. Believers are called unto an high and honourable Condition, the *ἐξουσία* and *dignity* of being the *Sons of God*, John 1 12. and in that Condition they may, by the power of Corruption and Temptation, be in danger to be puffed up with pride and arrogancy
above

above others, and to a supineness and security of Living, to sever their Dignity from their Duty: In this Case τὸ ἐπιεικὲς, that is, as *Suidas*, *Hesychius*, and *Favorinus* render it, τὸ πρέπον, τὸ κατῳικόν, or προσῳικόν, that which is decent or becoming, is to be known; we must walk *secundum decentiam status Christianis*, so as becometh the sanctity and dignity of our High Calling.

2. Again, being in common with other men expos'd to the *various vicissitudes* of Events; apt in Prosperity to be corrupted, in Adversity to be dejected, and according to diversity of Conditions, to express a *dissimilar and uneven behaviour*; here again, τὸ ἐπιεικὲς, let your Moderation be known, εὐταξία ψυχῆς λογισμῆς, a serene, pacate, and steadfast equability of minde, unshaken and fixed against all Events.

3. Again, being by the state of our Christianity, and by reason of the *Enmity* which God hath put between the *seed of the Woman* and the *seed of the Serpent*, to expect, as *Strangers* in the midst of Adversaries, *manifold afflictions and injuries*, as the Scripture hath assured us, *Act. 14. 22. 2 Tim. 3. 12.*
Here

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Here also τὸ ἐπιεικὲς, *let your Moderation be known*, ἐπιεικεία ὑπομονῆς, *Moderation of patience in bearing Evils*; ἐπιεικεία εὐνοίας καὶ εὐγνώμοτου, *a Moderation of Candor and Equanimity*; not putting suspicious and morose, but favourable constructions upon Actions which have an appearance of unkindness; and ἐπιεικεία πραότητος, *a Moderation of meekness and placability*, an easiness to be entreated, a readiness to forgive; as the Philosopher saith of such men, that they are συγγραμμῆτοι, apt to pass by, and to pardon Injuries.

4. Again, having with other men a share and right in publick Justice, and out of the debt of Self-love, being engaged thereby to preserve our own Interests, we may be tempted to rigour and extremity in the means thereunto, and to lay hold on the utmost advantages against our Brother: Here also the Exhortation is seasonable, that our Moderation be known; that we be rather ready to part from our own right, than to prosecute it ἀντιβουλήτως, with the strictness of a rigorous inflexibility; and so the Philosopher saith, that τὸ ἐπιεικὲς is ἀναπλήρωμα, a supplying of the defect, and ἐπαγρόθωμα,

a rectifying and mitigating of the rigour of Legal Justice:

5. Again, because we have the Human Nature burthened with the *same common Infirmities*, and are of like passions with other men, we may be easily tempted and transported many wayes *into inordinateness and excess*; we may use *our knowledge and liberty undecently and exorbitantly*, to the defiling of our Selves; we may use them *uncharitably*, to the grief and scandal of our Brethren, as the Apostle sheweth, Rom. 14. 15, 21. 1 Cor. 8. 9, 12. 10. 23, 28, 29, 32. 1 Pet. 2. 16. we may use *our power and authority sharply and severely*, to the grieving, rather than benefiting our poor Brethren; in all such Cases the Apostle's Exhortation is seasonable, *Let your Moderation be known*; μετριοτης, χρηστότης, φιλανθρωπία, Moderation in Judgement, not to disquiet the Church, or offend our Brethren with every unnecessary opinion of our own; not rigidly to insist on our Liberty, to the grief and scandal of our Brethren. Moderation of Power, not to be ἀντιβουλιασται, severe Exactors of the extremity of Justice; but
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to adorne our authority, and render it amiable with clemency and meeknesse. Moderation of *Passions*, not to be transported with excessive delights, overwhelmed with inordinate sorrows, or possessed with any other unruly or tempestuous affection, to the suffocating of Reason, and dishonour of Religion; but to let Grace and Wisdom hold the reins, and keep within just bounds of Temper and Sobriety whatsoever offers to break forth into undecency and excess. We see the wide extent and comprehensivenesse of this most amiable Grace. Give me leave to speak a word or two to each of these Particulars, and then I shall proceed to that which follows.

1. We must walk *secundum decentiam & dignitatem status Christiani*, so as becomes the *Gospell*, that we may credit and honour our most holy Profession, as those who have a *Lord* to rejoyce in, a *God* to pray unto, a *Blessed* appearing of a Glorious Saviour to wait for, as a *People* whom God hath formed for himself, to shew forth his praise, *Isai. 43. 21.* This is the frequent Exhortation of the Apostle, that we *walk worthy of the Vocation*

Vocation wherewith we are called, Eph. 4. 1. as becometh the Gospel of Christ, Phil. 1. 27. So as we have learned and received Christ Jesus the Lord, Col. 2. 6. worthy of God, who hath called us to his Kingdom and Glory, 1 Thess. 2. 12. as becometh Holyness, as a peculiar People, that we may adorn the Doctrine of God our Saviour in all things, Tit. 2. 3, 10, 14. and may shew forth the praises of him, who hath called us out of Darkness into his marvelous Light, 1 Pet. 2. 9. And truly there is nothing deserveth such Lamentation as this, to consider how few there are who live consonantly to the Gospel; which will too evidently appear, if we consider the Law of Christ, the vow of Baptisme, and compare our Conversations with them. Are not these the Laws of Christ? He that hateth his Brother, is a Murtherer; He that looketh on a Woman lustfully, is an Adulterer; that we Resist not Evil; that we love our Enemies; that we lay not up for our selves Treasures in Earth, but in Heaven; that we enter in at the strait Gate; that He who will come after him, must deny himself, and take up his Cross and follow him; that we learn

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of him to be meek and lowly , who when he was reviled, reviled not again; when he suffered, threatened not : In one word, that we should walk as he walked, and observe all things whatsoever he hath commanded us ? and have we not solemnly vowed all this in our Baptisme ? wherein we promised to keep a good Conscience towards God, and did in the presence of God and Angels renounce the Devil, the World, and the Fleth, with all their pomps, vanities, and lusts ? and so not onely subscribe to the truth, but undertake the practice of those necessary Doctrines ? And if we should now compare the Lives of Men amongst us, their barefac'd and open Profaneness, their daring Atheisme and Blasphemy, their Oaths and Curses, their Luxuries and Excesses, their Wantonness and Impurities, their Variance and Wrath, their Contentions and Defiances, their Bloodshed and Duels, their Implacableness and Revenge, their inordinate love of the profits and pleasure of the World more than of God, their utter unacquaintance with the Yoke of Christ, and the narrow way that leadeth unto Life ; if,

I say, we should lay together Christ's Laws, and our Lives, our most solemn Vow, and our most perfidious violations of it, might we not most confidently conclude, *aut hæc non est Lex Christi, aut nos non sumus Christiani?* Either this is not Christianity, or we are not Christians? and so Tertullian, Justin Martyr, and other Antients are bold to affirm of such men, That they are not Christians. Joannes Picus Mirandula professed, That he had an amazement upon him, when he seriously considered the Studies, or rather Follies of Men: For, saith he, a Madness it is for Men not to believe the Gospel, which hath been sealed by the blood of Martyrs, published by the preaching of Apostles, confirmed by Miracles, attested by the World, confessed by Devils: *Sed longe major insania, si de Evangelii veritate non dubitas, vivere tamen quasi de ejus falsitate non dubitares.* But a far greater Madness it is, if not doubting of the truth of the Gospel, we so live as if we doubted not of the falseness of it. And certainly, they who abuse the Doctrine of the Gospel unto licentious Living, and expose the holy Name of God

unto Contempt, by turning his Grace into Lasciviousness, are *Christiani nominis probra & Maculae*, the stain and dishonour, the blains and ulcers of the Christian Name, no otherwise belonging unto the body of Christ, than dung and excrements to the Natural body. If the *Lacedemonian* in *Plutarch* would often look on his Gray Hairs, that he might be put in minde to do nothing unworthy the honour of them; how much more should we continually minde the dignity of our Relation unto God, as his *Children*, that we never admit any thing unbecoming the Excellency of so High a Calling.

2ly. Being in danger by the different *vicissitudes* of divine providence, to be tossed and discomposed with various and unequal Affections, contrary to that steadfastness of Heart which ought alwayes to be in *Believers*, who have an all-sufficient God to rejoyce in, and a Treasure of exceeding great and precious Promises, (able by *Faith* and *Hope* to ballance the Soul against all Secular Fluctuations and Concussions) to take Comfort from, In this Case therefore

fore it is necessary that our Moderation be known, that we learn, with the Apostle, in every state to be content, to be abased and suffer need without pusillanimity or despondency, to abound and be full without arrogance or vain-glory. Faith makes a Rich man rejoyce in that he is made low and humbled, to glory no longer in Grass and Flowers, in withering and perishing Contents; and it makes the Brother of Low degree to rejoyce in that he is exalted to the hope of Salvation, Jam. 1. 9, 10. When therefore, with David, we finde one while our Mountain strong, and presently we are moved, Psal. 36. 6. when one day, with Jonah, we rejoyce in our Gourd, and another day are as angry because it is withered; then we must labour for this εὐταξία, this pacateness and serenity of Soul; like Gold, to keep our nature in the fire, like Celestial Bodies, which in all their Motions are regular and steady. Even Heathen men, by the dictates of Reason and Philosophy, have arrived at a very noble Constancy and Composednesse of Minde; of one, it is said, That in all Companies, Times, and Places, *suos semper Mores*

Mores retinuit, he never departed nor varied from himself; of another, that he was never observed either to *laugh* or *weep*; of another, that he was of so equal a Temper, that in his Youth, he had the wisdom of an Old Man, and in his Age the valour of a Young man; and of that excellent Emperor *Marcus Antoninus* it is observed by *Dion*, *ὁμοιος δὲ πᾶσι πάντων ἐγένετο*, that he was ever like himself, never given to change. How much more should *Christians*, who have an unchangeable God to take care of them, a Kingdom which *cannot be shaken* provided for them, *Promises* which are all *yea and Amen*, and an *Hope* which is sure and steadfast set before them, retain a minde like the Rock on which they are built, fixed and inconcussible. Such was the blessed Apostle, *as dying, and yet alive; as chastened, and yet not killed; as sorrowfull, yet alwayes rejoycing; as having nothing, and yet possessing all things*: and such he would have us all to be, *steadfast and unmoveable*, 1 Cor. 15. 58. *not soon shaken in minde*, 2 Thess. 2. 2. but holding our Confidence, and the rejoycing of our Hope firm unto the end, Heb. 3. 6.

3. Being, by the Condition of our Christianity, to expect manifold Afflictions and Injuries in the World; Here also it is necessary, that our *Moderation be known*; Moderation of *Patience*, in bearing them; of *Candor*, in interpreting them; and of *Lenity* and meekness, in forgiving them.

1. Moderation of *Patience* in bearing them, having our Eye more fixed on the hand of God ordering, than on the hand of Man inflicting them; being more taken up with the Hope of Future Good, than with the Sense of Present Evil; looking rather with Comfort on the *need* we have of them, 1 Pet. 1. 16. on the *fruit* we have from them, Heb. 12. 10. on the *Recompence* of the Reward which will follow them, Heb. 11. 25, 26. Rom. 8. 17, 18. on the *love* of God, which will support us under them, Heb. 12. 6. on our *Communion* in them with Christ, for whose sake we suffer them, 1 Pet. 4. 13. on the *End* of the Lord, who is ever pitifull and of tender mercy to us, in them, Jam 5. 11. than on any present weight or pressure we sustain from them. *Nullus dolor est de incurfione Malorum præsentium quibus fiducia*

ducia est futurorum Bonorum, saith Saint Cyprian : A Man is never miserable by any thing, which cannot take away God or Salvation from him.

2. Moderation of *Candor* and Equanimity, putting the best Constructions on them, as the Carpenter's Plane rendreth rugged things smooth, as favourable Glasses report Faces better than they are. A meek Spirit doth not easily take up every Injury, not out of *dullness*, because it cannot understand them; but out of *love*, which doth not wittingly or hastily suspect Evil, 1 Cor. 13. 5. which *covereth all Sinnes*, Prov. 10. 12. which teacheth us to *shew all meekness to all men*, Tit. 3. 2. we are *prohibited Society with some men*, 2 Thess. 3. 6. but we are *commanded to follow Peace with All*, Heb. 12. 14.

3. Moderation of *Meekness* and Lenity, not resisting of Evil; nor out of a vindictive Spirit, embracing all advantages to avenge our Selves, as if it were an Argument of a low and dejected Soul not to repay Evil with Evil, and bid a defiance and challenge upon every Wrong; directly contrary to the

the Word of God, which maketh it a man's wisdom and glory to pass over a transgression, Prov. 19. 11. and expressly requireth us not to recompence Evil, but to wait on God, Prov. 20. 22. Rom. 12. 17. yea contrary to the noble practice of many magnanimous Heathens, Epaminondas, Agesilaus, Pompey, Caesar, and others, who by their clemency and bounty toward Enemies, provided for their own Safety, and made the way easie unto further victories. But we have a more excellent Example to follow, forbearing one another, and forgiving one another, saith the Apostle, even as Christ forgave you, so also do ye, Col 3. 13. that man can have no assurance of Christs forgiving him, who resolveth to be avenged on his Brother, Matth. 18. 35. He who choseth rather to be a Murtherer, to take away another Mans life, or to throw away his own, than to suffer a Reproach, hath, give me leave to say it, *consue*, renounced the Doctrine of Christ, who commandeth us to do good unto those that hate us, and pray for those that despitefully use us, Matth. 5. 44. as himself did, Luke 23. 34. who being reviled reviled not
D again,

again, but was as a Sheep dumbe before the Shearer, as the Prophet speaks. By this noble Moderation we disappoint those that wrong us, *quia fractus Lædentis in dolore læsi est*, we fence our selves against the harm which an Injury would do us, as a Canon bullet is deaded by a soft Mudd wail, and the force of a Sword by a pack of Wooll. He that is slow to anger appeaseth strife, Prov. 15. 18. We melt and overcome our Enemy, and heap coals of fire on his head, Rom. 12. 20. But above all we honour God, to whom alone Vengeance belongeth, we adorn the Gospel, and evidence our selves to be the Disciples of Christ.

4. Being subject, by the dictates of over-much Self-love, to assert with rigour our own Right and Interest, in this Case also the Precept is necessary, *Let your Moderation be known*; rather remit of your own Due, than by too earnest an exacting of it, to grieve your Brother, or to discredit your Profession; Abraham did so, though the nobler Person, yet in order unto Peace and Honor, that their Dissentions might not expose Religion unto reproach amongst the Canaanites.

anites, he gave unto *Lot* the præoption of what part of the Land he would live in, *Gen.* 13. 9. It was as free for the Apostle to have taken the Rewards of his Ministry of the *Corinthians* as of other Churches, yet he purposely refused to use that power, that he might not hinder the Gospel, nor give occasion of glorying against him unto those that sought it, *1 Cor.* 9. 12, 14, 15. *2 Cor.* 11. 8, 12. Our Saviour, though he might have insisted on the dignity of his Person, as the Sonne of God, from paying Tribute, yet to avoid offence he did *Cedere de Jure*, and gave order about the payment of it, *Matth.* 17. 24, 25, 26. No doubt is to be made, but that it is free for Christians to recover their Just Rights by a *legal tryal*, yet when the *Corinthians* sued one another before Unbelievers, and thereby exposed the Gospel unto Contempt, the Apostle reproveth them *that they did not rather take wrong, and suffer themselves to be defrauded*; the Evil being farr less for them to suffer *wrong*, than for the Gospel to suffer *reproach*, *1 Cor.* 6. 5, 6, 7. Thus doth this most amiable Grace whereby we behave our Selves towards all

Men with all Equity, Facility, Equanimity, and Suavity of Conversation, *tempering* the severity of other Vertues with the Law of Love, exceedingly conduce to the *honour* of God, and *credit* of the Gospel, yea to our *own* safety and interest; for as a Tempest doth not break the Corn which yields unto it, but the Oaks which withstand it, nor Thunder so easily hurt Shrubs as Cedars, So the wrath and prejudice of Adversaries is exceedingly mitigated and abated by the Humility, Moderation and Meeknesse of those that suffer them.

Lastly. Being subject to the *same common Passions and Infirmities* with other Men, and thereupon lyable to be transported into Excess in the use either of our Knowledge, Power or Liberty; here also comes in the seasonable use of this excellent Precept; *Let your Moderation be known.* Moderation of Judgement, Moderation of Power, and Moderation of Passions.

1. Moderation of Judgement, that we suffer not our Knowledge to puff us up, but temper it as the Apostle directeth us with Charity, and use it unto Edification, 1 Cor. 8.

I. I do not hereby understand Moderation in the *measure* or *degrees* of our *Knowledge*, as if we should content our Selves with a Mediocrity, and be, at our own choyse, willingly Ignorant of any part of God's revealed will, as we please our selves; for we are required to grow in *Knowledge*, 2 Pet. 3. 18. and the Word of Christ must dwell in us richly, Col 3. 16. Nor do I understand a Moderation of *Indifferency*, as if it matter'd not what Judgement we were of, but had, as the *Priscilianists* claimed, a Liberty at pleasure to depart from the Rule of Divine Truth in Outward Profession, to serve a present Interest; for we are to buy the Truth, and not to sell it; We can do nothing against the Truth, but for it; We are to hold fast the Faithfull Word, Tit. 1. 9. and having proved all things, to hold fast that which is good, 1 Thess. 5. 21. But by a Moderation in Judgement, I understand these three Things :

1. A Moderation of *Sobriety*, not to break in and gaze upon hidden and secret things, as the men of *Bethshemesb* into the Ark, 1 Sam. 6. 19. nor to weary our Selves about Questions,

Questions, as the Apostle speaks, which are unprofitable and vain, *Tit. 3. 9.* such as that of *Peter*, *What shall this Man do?* *John 21. 21.* and that of the Apostles, *Wilt thou now restore the Kingdom unto Israel?* *Acts 1. 6.* But to be wise unto Sobriety, *Rom. 12. 3.* and to content our Selves with things Revealed, and leave Secret things unto God, *Deut. 29. 29. in quem sic Credemus*, saith Saint *Austin*, *ut aliqua non aperiri etiam pulsan-
tibus nullo modo adversus eum murmurare debeamus.* And therefore that good Father Gave no other Answer to a curious Question, than this modest one, *Nescio quod Nescio*, as Judging an humble Ignorance much better than a proud Curiosity.

2. A Moderation of Humility and Modesty, not to be so opinionative or tenacious of our own private, meerly disputable and problematical Conceptions, wholly unnecessary to Faith, Worship, or Obedience, as out of a love of them, not onely to undervalue and despise the as probable and sober Judgements of other Men, but by an imprudent and unadvised publishing of them, to obtrude them with over confidence on the

the belief of others, and haply thereby to cause a great disturbance in the Church of God, directly contrary to the Counsel of the Apostle, *Hast thou Faith, have it to thy self before God*, Rom. 14. 22. It is not fit that the peace of the Church should be endangered by the bold attempts of every daring Pen. Of this sort was that unhappy Controversie in the dayes of Pope *Victor*, between the *Roman* and *Asiatick* Churches, touching the time of *Easter*, who though former Bishops of *Rome* had, notwithstanding the different observations in that Case, held intimate fellowship with the *Asian* Bishops, did out of excess of Passion, ἀμετρεῖς ζήλον ἔχοντες, as *Socrates* expresseth it, Excommunicate all the *Asian* Churches, and made a dolefull disturbance in the Church of Christ; upon which occasion, the torenamed Historian hath a grave Discourse, to shew how several Churches did differ from one another in Matters Ritual, and yet retained firm Unity and Communion still.

3. Moderation of *Charity*, when in such things wherein a *latitude* and mutual *Tenderneſſe* may be allowed, we choose rather

cher, according to the Doctrine of the Apostle, not to offend our weak Brethren, than unseasonably to insist on our own Knowledge and Liberty. And truly as it is an Honour which Learned men owe unto one another, to allow a liberty of Dissent in Matters of mere opinion, *Salvâ compage Fidei, Salvo vinculo Charitatis, Salvâ pace Ecclesiæ*, (for those three, Faith, Love, and Peace, are still to be preserved:) so it is a Charity which Good men owe unto one another, upon the same *Salvo's*, to bear with the Infirmities of each other, not to judge, or despise, or set at nought our Brethren, as useless and inconsiderable Persons; but whom God is pleased to receive into His Favour, not to cast them out of Ours. This Latitude and Moderation of Judgement, some Learned men have taken the freedom to extend even to the Case of *Subscriptions* by Law required; the learned^a Author of the Book called *An Answer to Charity maintained*, and the late learned

^a For the Church of England I am persuaded that the constant Doctrine of it is so pure and orthodox, that

whoever believes it, and lives according to it, undoubtedly he shall be saved; and that there is no error in it which may necessitate or warrant any man to disturb the Peace, or renounce the Communion of it. This, in my opinion, is all intended by Subscription; and thus much if you conceive me not ready to subscribe, your Charity I assure you is much mistaken. In the Preface, Sect. 40.

^b Primate

^b *Primate of Armagh Archbishop Bramhall*
 I shall not take upon me to affix any private
 sense of mine upon Publick Laws, or ever
 judge it desirable, that the Doctrine of the
 Church of *England* should have too slack a
 tye on the Judgement of the Clergy; onely
 sure I am in Points which are not *Fidei* but
Questionum (as Saint *Austin* distinguisheth)
 in Matters of an inferiour nature, wherein
 no Man can rationally hold himself bound
 to trouble or discompose the Mindes of the
 People, or the Order and Peace of the
 Church, by an unnecessary publishing of
 his own private Perswasion, so that his O-
 pinion and the Churches Quiet may be very
 well consistent together, Learned men
 have ever allowed this latitude unto one
 another.

190. See also his *Just Vindication of the Church of England*, Cap. 6. p. 156.

2. Moderation of Power, by gentle and
 winning wayes, to reform the Manners,
 allay the Distempers, and conquer the pro-
 wardness of inconstant and discontented
 Mindes; by placide and leisurely steps and
 degrees to get the possession of them, and to
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 back upon the
 right Owners*,
 &c. Sect. 1.
 cap. 11. pag.
 6. p. 156.

temper. This was the Counsel of the Old men, *Speak good unto them and they will be thy Servants for ever*, 1 Reg. 12. 7. as Moderation is by grave and prudent men observed to be the *preservative of Power*; So Cato in *Plutarch*, and *Julius Caesar* in that excellent Oration which he made unto the Senate in *Dion*: so certainly it is a special means for the *Right administration* of it. Therefore the Lord chose *Moses* the meekest man alive for the Government of his Peculiar people, Num. 12. 3. and of *Christ* the Prince of Peace it is said, that *he would not break the bruised reed, nor quench the smoking flax*, Matth. 12. 20. as he saith of himself, *Learn of me for I am meek and lowly*, Matth. 11. 29. and the Apostle beseecheth the *Corinthians* by the *Meekness and Gentleness of Christ*, 2 Cor. 10. 1. so the same Apostle expresth his *tenderness* towards the Church, by the affections sometimes of a *Father*, 1 Cor. 4. 15. Sometimes of a *Mother*, Gal. 4. 19. Sometimes of a *Nurse*, 1 Thess. 2. 7. He calleth upon *Timothy*, *In meekness to instruct those that oppose themselves, because the Servant of the Lord must be Gentle to all men*, 2 Tim.

Tim. 2. 24, 25. and upon *Titus*, to shew all Meekness to all men, Tit. 3. 2. Rulers are called Healers, *Isai.* 3. 7. and a Physician, saith *Plutarch*, will if it may be cure the Disease of his Patient rather by Sleep and Diet, than by strong Purges. Grave Writers have observed, that even in the avenging of conquer'd Enemies Moderation is advantageous to the Conqueror. He, saith *Thucydides*, who is kinde to an Enemy provideth for his own Safety; and surely it cannot but be usefull for Healing Distempers, amongst a long dilacerated and discomposed People, *ut quod Belli calamitas introduxit, hoc Pacis Lenitas sopiret*, to use the words of *Justinian* the Emperor. A course observed with rare clemency by our most Meek and Gracious Sovereign in the Act of General Pardon and Indempnity towards his People.

I do often sadly recount with my self the wofull distractions which are in this once flourishing Church, occasion'd by the wantonness of some, and subtilty of others, and can scarce arrive at any other Expedient than *Abrahams Jehovah Fireb*, Gen. 22. 14. I do not need at all, neither shall I at all presume

to bespeak the Reverend Governors of the Church in this Case of Moderation, in any other way than the Apostle doth the *Thessalonians* in the Case of Brotherly Love. As touching Moderation ye need not that I write unto you, for you your selves are taught of God to shew all meekness to all men, and to restore those that are overtaken in a fault with the spirit of Meekness, and indeed you do it. One thing I assure my self would greatly conduce to the Healing of our Divisions, and reducing of many unto the Communion of the Church who have departed from it, If all the other Ministers of the Gospel in their respective Places would every where preach the Word with that Soundness, Evidence, and Authority, and so commend themselves to every man's Conscience in the sight of God, reproving Sinne not with Passion, Wrath, and Animosity, but with the Spirit of Meekness, and by the Majesty and Authority of the Word, (which alone can convince and awe the Conscience) would lead such holy, peaceable, and inoffensive Lives, would treat all men with that prudence, meekness, and winning Converse, that

that all who see and hear them may know that God is in them of a truth, that they do indeed love the Peoples Souls, and so faithfully discharge their Trust, as those that do in good earnest resolve to save themselves and those that hear them. Thus are all the Interests of a Christian Church by all the Officers therein, to be managed and preserved with that *wisdom which is from above*, which Saint James tells us, is *first pure; then peaceable, gentle, easie to be entreated, full of mercy and good works, without partiality; and without hypocrisie, whereby the fruit of Righteousness is sown in peace of them that seek Peace.*

3. Moderation of *Passion*, when we suffer not our Passions to anticipate right Reason, or run beyond the dictates of Practical judgement, when they flye not out beyond their due measure, nor transport us unto any undecency or excess, when they do not *like a troubled Sea cast up mire and dirt*; but are like the shaking of clean Water in a Christal Glas, which onely troubleth it, but doth not defile it. For this purpose we must keep *sanctified Reason* alwayes in
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the Throne; The higher and more heavenly the Soul is, the more sedate and calm it will be, *Inferiora fulminant, Pacem Summa tenent.* We must get the Heart ballanced with such Graces as may in special manner establish it against perturbation of Passion, with clearness of Reason, serenity of Judgment, strength of Wisdom, sobriety and gentleness of Spirit, humility and lowliness of Minde, (for ever the more Proud, the more Passionate) with Self-denial; for all Impotency of Affections is rooted in an inordinate *Self-love*; This will transport a man to furious Anger, to insatiable desires to excessive Delights, to disconcerting Fears, to impatient Hopes, to tormenting Sorrows, to gnawing Emulations, to overwhelming Despairs. *The Heart*, saith the Apostle, *is established by Grace*, Heb. 13. 9.

We have thus largely considered the Duty here required, which the Apostle would further have to be *such a Moderation as becometh them as Christians*. And therefore the Precept is closed in on all sides of the Text with certain *peculiarities* of Christians, *Rejoycing in the Lord*, Verse 4. And what

what can befall a man to shake and dis-
 compose his Heart, who hath a Lord al-
 wayes to rejoyce in? *nearness of that Lord,*
the Lord is at hand; And what is there in all
 the World, the beauty whereof can be-
 witch with Inordinate Love, the evil where-
 of can tempt to Immoderate Fears the
 Heart which can by Faith see Christ coming
 quickly with *a farr more exceeding and abun-*
dant weight of glory? *An access in Prayer*
and Supplication unto the Throne of Grace, v. 6.
 And what Evils can disquiet the Heart of
 that Man with anxious, excessive, and dis-
 cruciating Cares, who hath the bosome of a
 Father in Heaven to powre out his Requests
 into? Lastly, *the peace of God which passeth*
all understanding; and what Perturbations
 are able to storm such a Soul as is garrison'd
 with Divine peace? There is a mere philo-
 sophical Moderation, *quæ mimice affectat veri-*
tatem, as Tertullian speaks. But Christian
 Moderation is that which is founded in the Law
 of Christ, which requireth us not to resist
 Evil, to love our Enemies, to Bless them that
 Curse us, to do Good unto those that Hate us,
 to recompence to no man Evil for Evil, to
 weep

weep as though we wept not, and to rejoyce as though we rejoyced not. It is founded in the love of Christ, the sense and comfort whereof ballanceth the Soul against the assault of any other Perturbations. It is Regulated by the Example of Christ, of whom we learn to be meek and lowly, to forbear and to forgive, who when he was reviled reviled not again, who prayed for his Persecutors, and saved them by that Blood which their own hands had shed. It is wrought by the spirit of Christ, the fruits whereof are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Meekness, as the Apostle speaks. It is ordered to the glory of Christ, and honour of Christianity, when by our Moderation we adorn the Doctrine of God our Saviour, being blameless, and harmless, the Sons of God without rebuke, shining as Lights in the World.

For this End it is that the Apostle requireth this Moderation of theirs to be known, not as the Philosophers and Heathen shewed their Vertues for Vain-glory, Ostentation, and Interest, as *Gloria Animalis*, & *Negociatores Famæ*, as *Tertullian* calls them: But that others seeing our good Works may glorifie

rise God in the day of Visitation; for if they who profess Obedience to the **Rule** of Christ in the Gospel live dissolutely from the Prescripts of that Rule, they do not onely *harden wicked men* in their Sinnes, but *expose the name of God* and his Doctrine unto Reproach, as the Apostle teacheth, *Rom. 2. 23, 24. 1 Tim. 6. 1.* as Nathan told David, that by his Sinne he had caused *the Enemies of God to blaspheme*, 2 Sam. 12. 14. So perverse and illogical is Malice, as to charge those Sinnes, which are aberrations from the Doctrine of Christianity, upon the Doctrine it self, as genuine Products and Consequences thereof. The Moralist hath observed, that the antient Grecians called a Man φωτὴς, that is, Light, teaching him so to live as to be a Light unto others. Sure I am the Apostle hath told us, that though we were by nature *Darkness*, yet we are *Light in the Lord*, and therefore should walk as *Children of Light*, and *shine as Lights in the World*, Eph. 5. 8. Phil. 2. 5.

Lastly. As it must be *known*, so universally known unto *All Men*; It must be *without Hypocrisie*, not attempered to Interests
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and Designs, like the Devotion of the Pharisees, who for a pretence made long Prayers; like the Civilities of *Absolom* and *Otho*, of whom the Historian saith, That he did *Adorare vulgum*, *jacere oscula*, & *omnia serviliter pro Dominatione*. It must be without partiality, not varied or diversified according to the differences of Persons with whom we have to do. We Christians, saith *Tertullian*, *Nullum Bonum sub exceptione Personarum administramus*. It must be known to our Brethren, that they may be edified; it must be known to our Enemies, that their Prejudices may be removed, their Mouths stopped, their Hostilities abated, and their Hearts mollified and perswaded to entertain more just and honourable thoughts of those Precepts of the Gospel by which our Conversations are directed.

Many and weighty are the Arguments which might be used to perswade all sober, pious and prudent Christians unto the practise of this most excellent Grace. They may be drawn from Our great Exemplar and Pattern, whom though we finde once with a Curse against a barren Figg-tree, once with a Scourge against Prophaners of his Fathers

thers House, once with Woes against malicious and incorrigible Scribes and Pharisees; yet generally All his Sermons were Blessings, all his Miracles Mercies, all his Conversation meek, lowly, humble, gentle, not suited so much to the greatness and dignity of his Divine Person, as to the œconomy of his Office, wherein he made himself *of no reputation, but took upon him the form of a Servant.*

From a principal Character of a Disciple of Christ, *Humility and Self-denial*, which teacheth us not onely to moderate, but to abandon our own Judgements, Wills, Passions, Interests, when ever they stand in Competition with the Glory of Christ, and welfare of his Church, which maketh *the same minde be in us which was in Christ Jesus*, to look *not every man on his own things, but every man on the things of others.*

From the Credit and Honour of Christianity, which is greatly beautified by the meekness and moderation of those that profess it. Hereby we walk *worthy of our Calling*, or as those who make it their work to shew forth the worth and dignity of the

Christian Profession, when we walk in *lowliness, meekness, long-suffering, unity, and love*, Eph. 4. 1, 2, 3. as the splendour of a Princes Court is set forth by the Robes and fine Rayments of their Servants, Matth. 11. 8. 2 Sam. 13. 18. So the Servants of Christ shew forth the Honour and Excellency of their Lord, by being *cloathed with Humility*. 1 Pet 5. 5. and decked with the Ornament of *a meek and quiet Spirit*, 1 Pet. 3. 4.

From the Breaches, Divisions, and Discomposures which are at any time in the Church or State; towards the Healing of which Distempers Moderation, Meekness, and Humility, do exceedingly conduce; though sharp things are used *to search wounds*, yet Balm and Lenitives are the Medicines that heal them; as *Morter*, a soft thing, is used to knit and binde other things together. It is observed by *Socrates* and *Nicephorus* of *Proclus* Patriarch of *Constantinople*, that being a Man of singular lenity and meekness, he did thereby preserve intire the Dignity of the Church, and by his special prudence healed a very great Division in the Church, bringing back unto the
Communion

Communion thereof those who had departed from it.

From the various vicissitudes and inconstancies of Human Events, whereby many times it cometh to pass, that things which for the present are judged very needfull and profitable, prove inconvenient and dangerous for the future, as *Polybius* hath observed. Hereby we may in all Conditions be taught Moderation, not to faint or be dejected in the day of Adversity, because God can raise us again; nor to swell or wax Impotent with Prosperity, because God can as easily depress us. It was a wise Speech of the *Lacedemonian* Ambassadors unto the *Athenians* in *Thucydides*, That they who have had many alternations and vicissitudes of Good and Evil, cannot but deem it Equal to be ἀπιστότατοι τῶν εὐπραγίας, diffident and moderate in their Prosperity; as *Cæsus* the *Macedonian* said unto *Alexander*, That nothing did better become him, than ἡ ἐν τῷ εὐτυχῇ σαφροσύνη, as *Arrian* tells us. And so on the other hand, this Grace of Moderation doth so poize and ballance the heart with Christian Constancy and Courage,

rage, that it is not easily tossed or overturned by any Tempest; but, as they say of the Palm tree, beareth up above all the difficulties that would depresse it; as good *Jehosaphat*, when he was distressed with a great multitude of Adversaries, said in his Prayer to God; *We have no might against this great Company that cometh against us, neither know we what to do; but our eyes are upon thee*, 2 Chron 20. 12.

Lastly. From the Nearness of Christ, which is the Apostles Argument in the Text, *The Lord is at hand. Prope ad Auxilium*, Near to help us, *The Lord is nigh unto all that call upon him*, Psal. 145 18. Deut. 4. 7. We have no sufficiency of our selves to improve any Talent, to manage any Condition, to use our Knowledge or Liberty, our Power or Prosperity to the Honour of God, or Service of his Church, no power to rejoyce in Adversity, to forgive Injury, to correct the exorbitancy of any inordinate and irregular Passion. Only we have a *Lord Near* unto us, his Eye upon us to see our Wants, his Ear open to hear our Desires, his Grace present to assist our Duties, his
Comforts

Comforts at hand to support our Hearts, his Power and Providence continually ready to protect our Persons, to vindicate our Innocence, to allay the wrath, and rebuke the attempts of any that would harm us. This is one Principal cause of all our Impatience and Perturbation, that we are so soon shaken and discomposed with every Temptation, so soon posed with every Difficulty, that we do soon despond under every Storm, Because we do not with an Eye of Faith look up unto God as one that Careth for us, and is ever near at hand as a Sun and a Shield, a Sanctuary and an Hiding Place to secure us against all our Fears.

Prope ad judicium, Near to judge us, to take a Full and Impartial Review of all that is done by us, and accordingly to Recompence either Rest or Trouble, as the Apostle speaks. This is a Fundamentall doctrine which we all avow as an Article of the Christian Faith. *Act. 17. 13. Rom. 14. 10. 2. Cor 5. 10.* That Christ shall Come as the Ordained Officer to whom all Judgement is Committed, in flaming Fire, attended with all the Holy Angels, *Matth. 25. 31. 2. Thess.*

1. 7, 8. *Jud* 10. 14, 15. to give a Righteous, an Impartiall, and finall Doom and State unto the Everlasting Condition of all men. Before whose most dreadfull Tribunal we must all appear, Stripp'd of all our Wealth, Honors, Dignities, Retinues, accompanied with nothing but our *Consciences*, and our *Works*, whether good or Evill, to beare witness of us, and there receive a proportionable Sentence to the things which we have done: Holy men a Sentence of *Absolution and Mercy*, for the manifestation of Gods glorious Grace, when he shall come to be *Magnified in his Saints, and admired in all those that believe.* Wicked men a Sentence of *Rejection and Everlasting destruction from the presence of the Lord*, for the manifestation of his glorious Power and Justice, when all the Devils in Hell and Powers of Darkness shall be brought all together, and be trodden down under his Feet, when all the low and narrow Interests of Secular wealth, pleasures, power and greatness which short-sighted men so passionately dote upon, and so eagerly pursue, shall to their Everlasting disappointment be swallowed up in the general

neral Conflagration and so vanish for ever. When the poor and pittiful Artifices, whereby angry Mortalls do countermine and supplant one another, and mutually project each others vexations, shall to the confusion of the Contrivers be detected and derided. In a word, when nothing that ever we have done, shall afford benefit or comfort to us, any further then as it was with a single and upright aime directed to the Glory of God, and mannaged by the Law of Love.

Certainly this is one principal Reason of all Immoderation amongst Men, of Despondence in Adversity, of Insolence in Prosperity, of Excess in Delights, of Perturbation in Passions, of vindictive Retaliations; one principal Reason why they do not with a single Eye and an unbiassed Heart, mannage all their Actions and Designs to the Glory of God, the Credit of the Gospel, the Interest of Christianity, the Edification and Salvation of the Souls of Men, but often suffer weak Passions, Prejudices, Interests to State, model and overrule their Designs; the Reason I say of all

is, Because the *Terror of the Lord* hath not perswaded them, because they are not sufficiently awed with the All-seeing Eye, and near approach of the Lord of Glory, before whom *all their wayes are naked*, with whom *all their Sinnes are laid up in store*, and sealed amongst his *Treasures*. Let us therefore seriously resolve to regulate all our Actions by our *Great Accompt*. To say with *Job*, *What shall I do when God riseth up, and when he visiteth what shall I answer him?* *Job* 31. 14. He hath entrusted me with many Talents, with a Rich Treasure of Power and Interest, of Wisdom and Honour, of Wealth and Learning, he hath deposited with me the Custody of his Eternal Gospel, the Grand Interests of the Church of Christ, and of the Precious Souls which he redeemed with his own Blood. God forbid that I should ever suffer any Immoderate Passions, or Prejudices, or Partialities, or low and narrow Interests of mine own so farr to transport me, as that I should betray so great a Trust, and provoke the wrath of so Holy and Just a Judge. God enable me with that Equanimity

mity and Singleness of Heart , without Hypocrisie , and without Partiality, with a direct Eye to the Glory of God, the Kingdom of Christ, the Edification and Peace of his Church, the Flourishing of his Gospel, and the Prosperity of the Souls of his People; so to discharge every Trust reposed in me, as that I may be able to give up mine Accompts with Joy, and when the Chief Shepherd shall appear, I may lift up my Head in the day of Redemption, and receive a Crown of Glory which fadeth not away.

Thus let your Moderation be known unto All men, because *the Lord is at hand* in his *future* approaching Judgements.. But hath not the Lord been *at hand*, near us, in the midst of us already by many strange *intermingled Providences*, by a *series* of Glorious Mercies, and a *vicissitude* of dreadfull Judgments; as if he would both wayes try, whether by the one we would be *led unto Repentance*, or by the other *learn Righteousness*? Is it a small Mercy, that we have had the *Gospel of Salvation* in the purity of the Reformed Religion for so long a time in this

Land , having brought forth so little Fruit in answer to the Light and Grace which hath been therein revealed unto us ? I have read an Observation in one of the Homilies of our Church (if my memory do not greatly faile me) That we shall not often finde, that a Nation which hath had the Gospel in purity , and not brought forth the Fruits thereof , hath enjoyed it much longer than 100 years. I do not mention this as a sad Presage , for I dare not set bounds to the infinite Mercy and Patience of God , his Judgements are unsearchable , and his Wayes past finding out ; the secret things belong unto him , and things revealed to us and our Children ; It is not for us to know the Times or the Seasons , which the Father hath put in his own Power : onely I desire , by this sad Observation , to awaken both my self and you timely to consider *the things that do belong unto our Peace , before they be hidden from our Eyes* ; for this is a sober and certain Truth , that the *Sins of a Church* , as the Fruits of a well-ordered Garden , do *ripen much faster* than those of a Wilderness ; and therefore
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the Prophet *Amos* calleth them by the name of *Summer Fruit*, *Amos* 8. 2. The Prophet *Jeremiah* compareth the Judgements threatened against them unto the *Rod of an Almond-tree*, *Jer.* 1. 11. which shooteth forth her Blossoms before other Trees. And therefore when we have reason to fear that God will *hasten Judgements*, we have great reason to resolve with holy *David*, to *make hast and not to delay to keep his Commandements*.

Again, was it not a great and eminent Mercy, when God commanded up into the Scabbard the Sword of violent men, swell'd into Pride and Arrogance, with their many Successes, when he infatuated their Counsells, shattered and dissipated their Undertakings, and swallowed them up in the confusion of their own Consultations?

Was it not a glorious and wonderfull Mercy, that after a long and bitter Banishment the Lord brought back *our dread Sovereign* in the *Chariots of Aminadab*, upon the wings of Loyalty and Love unto his Royal Throne, without the effusion of one drop of Blood, and thereby made way for a stable and durable Settlement both of Church

Church and State? To say nothing of the other ordinary Mercies, of flourishing of Trade, and plenty of Provisions, wherewith this Nation hath been for a long time blessed : And may it not be said of us as it was of *Hezekiah*, that we have *not rendered again according to the Benefits done unto us?* but have surfeited and played the Wantons with these great Mercies ; so that the Lord hath been provoked to lift up his Hand in many sore and dismal Judgements against us ?

For after that Thousands and Ten Thousands had fallen by the Sword of an unnaturall War in the High Places of the Field, he hath stirred up Potent Adversaries abroad against us, though blessed be his Name we have not only hitherto been delivered from their Fury, but by signall Successes have had good reason to hope that the Lord hath owned our Righteous Cause.

Yet for all this, his Anger is not turned away, but *his Hand is stretched out still* ; for he hath in these two years last past emptied this City and Nation in very many parts thereof,

thereof, as we may I presume with good Reason compute, above an Hundred Thousand of her Inhabitants, by the fury of a raging and contagious Pestilence, the like whereunto possibly cannot be paralell'd for some Hundred of years. And yet after all this, his *Anger hath not been turned away*, but *his Hand is stretched out still*. He hath likewise contended by Fire, and by the late direfull Conflagration, hath laid in Ashes the glorious Metropolis of this Nation, hath made desolate almost all her goodly Palaces, and laid waste almost all the Sanctuaries of God therein. Thus the Lord hath come with Fire, and with his Chariots like a whirlwind, to render his Anger with fury, and his Rebuke with flames of Fire; for by Fire and by Sword hath he pleaded with us, and the Slain of the Lord have been many.

We see how the Lord hath been near us both in wayes of Mercy and of Judgement, as if he would say of us as of Ephraim, *Is Ephraim my dear Son? is he a pleasant Child?* for since I speak against him I do earnestly remember him still, therefore my Bowels are troubled for him. I will surely have mercy upon him,
saith

saith the Lord. And again, How shall I give thee up Ephraim, How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my Repentings are kindled together. I will not execute the fiercenes of mine Anger, I will not return to destroy Ephraim, for I am God and not Man, &c. Jer. 31. 20. Hos. 11. 8, 9.

I shall Limit the Inference from all this to the first Acception, which I gave of the Original Word in the text, namely, to teach us from hence to walk as becometh the dignity of our High Calling, according to that Exhortation of the Apostle, *Let your Conversation be as becometh the Gospel of Christ.* For every thing of the Gospel doth call upon us for Holyness of Life, the Author of it a Pattern of Holyness, *He that saith he abideth in him, must walk even as he walked, 1. Joh. 2. 6.* The End of it a design of Holyness, That we being delivered out of the hand of our Enemies, might serve him without fear in *Holyness and Righteousness before him all the dayes of our life* The Doctrine of it a *Mystery of Godliness, 1. Tim. 2. 16.* There is not an Article of the Creed which hath not
Holyness

Holyness a Consequent of it. The *Laws* of it Prescripts of Holiness, *Be ye perfect as your Heavenly Father is perfect*, Matth. 5. 48. The *Cardinall Graces* of it Faith, Love, and Hope, all Principles of Holyness, *Faith Purifieth the Heart and worketh by Love*, Act. 15. 9. Gal. 5. 6. Love is the fulfilling of the Law, Rom. 13. 10. Herein is Love if we keep his Commandements, 1 Joh. 5. 3. And every one that hath this Hope in him purifieth himself even as he is pure, 1 Joh. 3. 3. No man can rationally hope to be like unto Christ in Glory hereafter, who resolves to be unlike unto him in Grace and Holyness here; for Glory is the Consummation and Reward of Grace. All the precious Promises of the Gospel invite unto Holyness, *Having these Promises, dearly beloved, let us cleanse our Selves from all filthiness of Flesh and Spirit, perfecting Holyness in the fear of God*, 2 Cor. 7. 1. Lastly, the dreadfull Threatnings of the Gospel drive unto Holyness; since we know, that *without Holyness no Man shall see the Lord*, Heb. 12. 14. and that he will come in flaming Fire to take vengeance on those that know not God, and that

obey not the Gospel of our Lord Jesus Christ, 2 Thess. 1. 8. And therefore as ever we expect to enjoy the Benefits of the Gospel, (without the which we are of all Creatures the most miserable) we must shew forth the Efficacy and Power of the Grace of the Gospel in our Hearts and Lives, which teacheth us to deny Ungodlyness and Worldly Lusts, and to Live Soberly, Righteously, and Godly in this Present World, Tit. 2. 11, 12. which that we may all do, The God of Peace, who brought again from the Dead the Lord Jesus, the Great Shephard of the Sheep, through the Blood of the Everlasting Covenant, make us perfect in every Good Work to do his Will, working in us that which is pleasing in his sight, through Jesus Christ; to whom be Glory for Ever and Ever. Amen.

F I N I S.

